

One short essay, that by the Dean of St. Paul's, has thus far hardly been mentioned; and that is because, in the opinion of the reviewer, it is so perfect as to defy criticism. The Dean holds that it is not necessarily wrong to interfere with the processes of nature; but that "there is a grave danger that familiarity with the laws of physiology may lead to a materialistic view of all sexual questions" (p. 64). Yet we gather that he would agree that this great danger, when fully realised, must in a measure be faced.

L.D.

EUGENICS, CIVICS AND ETHICS, A lecture by Sir Charles Walston. Cambridge University Press, 1920. Price . pp. 56.

THREE summer schools of civics and eugenics have now been held, and although it is disputable which was essentially the most successful gathering, yet it is undeniable that those held at Oxford and Cambridge attracted the larger number of students. We may agree with Sir Charles Walston in holding that these towns were not chosen as seats of learning because of the attractiveness of their climates; though as a fact both universities gave us a warm welcome even as regards weather. Students were doubtless attracted to these universities by their historic associations, by their beauty, and last but not least because it was rightly surmised that some of the professors would even in their holiday time honour the school by addressing it. Amongst the professors, active and retired, who thus so kindly helped to make the summer school of 1919 at Cambridge such a success was Sir Charles Walston, who spoke to us on "Eugenics, Civics and Ethics." This lecture has now been published by the Cambridge University Press, and it makes a pleasant memorial of that pleasant meeting.

The main purpose of this lecture is to emphasise the conclusion—a conclusion in which we all agree—that "ethics forms the fundamental foundation" on which both eugenics and civics must be built. We may have at our command an infallible method of changing the racial qualities of future generations, but if we have not decided on on the kind of man which we want to create, our efforts may do more harm than good. "What is your best man? What is the type? For an answer to this question the eugenicist must turn to the student of civics and the student of ethics." It is, therefore, essential for both eugenics and civics that the study of ethics should be placed "on an equal footing with all other great inductive studies." The eugenicist may heartily endorse this sentiment, whilst pleading that on a great many points there is no dispute as to what is good and what is bad, that the directions in which we can safely advance in trying to improve our race are consequently very numerous and that no delay need therefore be caused by waiting for further ethical light to be thrown on the subject. A large part of the lecture was naturally devoted to questions connected with ethics and the ex-professor of Fine Arts insisted with much force on the aesthetic aspect of many questions.

We are glad to have this opportunity of once again thanking Sir Charles Walston and all the other Cambridge celebrities who so kindly came forward to instruct the assembled students.

L.D.